

\$80,000 to endow the Institute, an agent was appointed to collect subscriptions, and \$7,000 were subscribed the first week!—So much for the scandalous proposition proposed in the N. York legislature. I give below the resolutions passed at the Utica meeting, together with an extract from Gerrit Smith's speech on the occasion.

ORSON S. MURRAY.

\* Since writing the above, I have been informed that the work of publishing has been done by the FEMALE Moral Reform Society.

RESOLUTIONS.

1. *Resolved*, That the invasion of any right of one of our fellow-citizens, virtually involves the invasion of all the rights of the whole community.
  2. *Resolved*, That the advantages for mental and moral culture, peculiar to our public schools, so far from excusing our fellow-citizens connected with them from discharging the duties growing out of their political relations, lay them under peculiarly strong obligations to discharge these duties.
  3. *Resolved*, That a participation in important measures adapted to promote the general welfare, instead of retarding, is fitted to quicken the progress of the student in mental and moral improvement, and thus to subserve his preparation for usefulness.
  4. *Resolved*, That when our Legislators publicly and officially assail the character of any of our literary institutions, on the ground of flying rumors, prejudicial to the patriotism, they are guilty of a gratuitous attempt to sacrifice that character.
  5. *Resolved*, That it is ours, under God, promptly and heartily to sustain our fellow-citizens, who may be connected with our literary institutions, in acting the part of freemen, unwearied by fear, and unbiased by favor.
  6. *Resolved*, That, in the present aspect of affairs in our country, for our Legislators to enact laws closing the mouths of their constituents, or what is of no less pernicious effect, to pass resolutions assailing their character, betrays a mean and mercenary subservience to Southern despotism.
  7. *Resolved*, That while we regard public sentiment as the source whence, under God, our civil usages and political institutions derive their life and strength, it is our duty and our privilege, under the pressure, or in prospect of legislative persecution, to look to the people at large for sympathy, redress, and protection.
  8. *Resolved*, That in the late attack upon the Oneida Institute, in the S. Nat. of this State, we see strong symptoms of an intention to create, in direct opposition to the spirit of our constitution, and an express statute, a test, by which the instructors and students of our public schools may be deprived of the benefits to which they are fairly entitled, for refusing to subscribe the design of a political party.
  9. *Resolved*, That for our legislators to tempt the instructors and students of our schools to conform themselves to such a test, as is implied in the late attack of the Senate of this State, upon the Oneida Institute, is to employ the public resources to poisoning the fountains of knowledge.
  10. *Resolved*, That in the demands of the South upon the North to suppress freedom of speech and "unlicensed printing," we recognize a spirit so insolent and wicked as to demand pointed exposure, stern reproof, and unyielding resistance.
  11. *Resolved*, That we will steadfastly refuse to yield up our unforfeited rights to the demon of slavery; whether its power is manifested in Southern violence, or the wiles of Northern cunning.
  12. *Resolved*, That man is responsible to God alone for the character of his religious faith, and that the Constitution of the State of New-York, harmonizing, in this respect, with the plan of the Divine government, guarantees religious freedom.
  13. *Resolved*, That the qualifications of the voter of the State of New-York, are determined by its Constitution, and not by its Legislature; and that the Constitution subjects him to no accountability for the complexion of his politics.
  14. *Resolved*, That the recent attempt of our Legislature to diminish the pecuniary resources, and to furnish the character of Oneida Institute, on the ground that its officers and students vote as they please, and embrace a religion which pronounces slavery to be a sin, is not only a dangerous and wicked invasion of God's moral government.
  15. *Resolved*, That we have most affirming proof, that the press is under the baneful influence of slavery, and its twin brother, aristocracy, in the fact of its profound silence respecting the attack in our Legislature on Oneida Institute, a school which was established especially for youth of humble life, and which has the honesty and courage to set itself against the abolition of slavery.
  16. *Resolved*, That it requires no effort to prove, that had Oneida Institute favored the aristocratical darling institution of slavery, or had it been a school for the sons of the wealthy and fashionable, instead of the coarse clad and hard-handed sons of honest poverty, it would not have fallen under the vengeance of our Legislature.
  17. *Resolved*, That the Rev. Mr. Loss, agent to obtain funds for Oneida Institute, be hereby invited to offer his subscription book to the members of this Convention.
- GERRIT SMITH, Esq., rose to offer some remarks on the 17th resolution. He said if the Roman Censor's mind, was so big with a sense of the importance of the destruction of Carthage to his country's welfare, as to cause him to introduce into all his speeches, on whatever occasion, on whatever subject, made, his famous *Carthago delenda est*, then it is not strange if

the abolitionist should exclaim, both in season and out of season, "Slavery must be destroyed." Whatever the interests of his country on which this old Roman was called to speak, this warmest, upmost thought—the necessary destruction of Carthage—must have vent. And somewhat so it is coming to be with us. Are we called to contemplate the precious political and religious institutions of our beloved nation, and the happy bearing of their example on the other nations of the earth, if we but remain an undivided people, and illustrate the excellence of those institutions in our good conduct and prosperity—is our attention called to our railroads, and canals, and schools; to the various developments of our enterprise and resources; to our commerce, vexing every sea, and searching out every people—to the abundant rewards of laborious, honest tillage—to the fresh and beautiful villages and cities rapidly budding the whole length and breadth of our land; how soon does the patriotic and heart-felt joy, which springs up in us on these occasions, meet with the withering thought, that slavery is in the land; and how ready are we to exclaim, in this revulsion of our feelings, that slavery must be destroyed!

When on the 21st of October last, more than five hundred men—eminently peaceable and inoffensive men—were driven from this temple of the living God by an infuriate mob—when we saw with our eyes how completely this mob was at the beck and service of men high in office and strong in influence—when we looked, in vain, for the police of the city to come to our rescue—when we inquired, in vain, for the friends of law amongst this hitherto law-abiding people—when it was to no purpose, that we asked where were the hospitable, the pious, the "pitiful," the "courteous" of the city, in this season of the distress of their guests, and of the peril of their brethren's lives, and when we could distinctly trace this outrage upon our rights and interests, and this deep disgrace of a city hitherto distinguished for the virtues of its citizens, to the actings of slavery on the selfishness of the human heart.—I ask, did we not feel, as we never felt before, that slavery must be destroyed? And when we have since heard of similar scenes, and especially of that very similar one in Boston, in which members of the mob (if I may use the expression) boasted that they were "gentlemen of standing and property,"—I ask again, did not the feeling in our breasts, that slavery must be destroyed, wax strong?

Since the odious and terrific exhibition of the power of slavery on the 21st October last, there have been abundant manifestations of that power in our National and State Councils. It has not spared even the venerable Chief Magistrate of the nation; but has made him disgrace himself in his old age. It polluted his last annual message with falsehoods, and made that document the vehicle of slanders against some of the purest men in the land. Nor is its power on the minds of the Governors of our States, as indicated in their Messages, less remarkable.—For instance, Gov. McDuffie calls slavery "the corner stone of the republican edifice," and he recommends it to the people of the northern States as an institution eminently worthy of being adopted by them. He unites with Senator Leigh of Virginia, and Mr. Pickens of Carolina, and other southern statesmen, in recommending the white fingered gentlemen of the north, to strip their hard knuckled yeomanry—their farmers and mechanics—of all political rights, and to turn them into slaves. I fancy some honest laborer within the sound of my voice exclaims, "when the aristocrats of the north undertake that job, they will have their hands full." That slavery should lead Gov. McDuffie to believe himself and his fellow-slaveholders to be patriots, and that he should so complacently take his seat by the side of Abraham, and Isaac, and Jacob, is a proof of its power over the imagination scarcely less ludicrous than painful.

But as we are citizens of the State of New York, we are more interested to learn what slavery has done and is doing in her councils. And, in the first place, it had a work for our Governor to do—and it made him do it. We often hear about the devil standing at the elbow of certain people. Now, it is easy to fancy that Slavery stood at our Governor's elbow, when he wrote the last message, and it is easy to fancy the dialogue which passed between them. "Write," says slavery, "that there will be a gag law enacted, unless people stop talking against me—for know that I never allow myself to be spoken of, but in terms of praise."—"I cannot write that," says the Governor, "for it is settled by the terms of our Government that the freedom of speech and of the press cannot be abridged."—"A fig for your Government," says slavery, "have not my mobs in Utica, and Boston, and elsewhere, and my whippings and murders of abolitionists at the South, taught you, that I am at stronger than the Government?" Upon this the poor Governor writes what is dictated to him.—"Write now," says slavery, "that the abolitionists are invading the constitution and attempting to ruin the nation." Here again the Governor records the glaring falsehoods; not, however, without a slight suffusion of the cheek—just enough to show that conscience is not yet entirely extinct. "Write, now," says slavery, "that you know the abolitionists to be a pack of wicked, worthless fellows, small in number, and rapidly becoming smaller." At this, the Governor bolts outright—exclaiming, that he will do this dirty business no longer—that his dictator must tell his own falsehoods, and that he will not be guilty of the self-degradation of telling them for him. The Demon's eyes flash new terrors, and his voice assumes the energy of his great master of the pit.—"Know, then," he exclaims, "that if not in

the semi-slave region of the north, yet, in the slave states proper, I reign supreme, and that their presidential vote is as surely mine, as if I carried it in my breeches pocket; and know too, that none can be benefited by that vote, who refuse to fall down and worship me." The Governor's bristles are now all fallen, and his courage, which, for a moment, promised something better, now utterly expired. "Command me," says the affrighted, humbled, man, "as you will—only don't don't deprive the republican party of the vote of the South." When we see the power of Slavery, as in this instance, over a man justly esteemed for his uncommonly vigorous and highly cultivated mind, I ask you in soberness, do we not feel that it is time that slavery were destroyed?

For the Telegraph.

PROCEEDINGS OF THE FORT ANN BAPTIST CHURCH, ON THE "BIBLE QUESTION."

At the commencement of public worship on Lord's day afternoon May 1st 1836, ELDER SAMUEL MARSHALL, LIT. Pastor of said Church, and life member of the American Bible Society, presented to the church the proceedings of the minority of the Board of Managers of the A. B. Society; also the protest of said minority, together with the doings of some of our sister churches on the same subject.

Dr Hatch offered the following Resolutions, which after remarks from brothers Culver, Brayton and Stearns, were unanimously adopted, viz:

*Resolved*, That we fully subscribe to the sentiments in the protest of the minority of the Board of Managers of the A. B. Society, against the Resolutions of the majority of said Board, adopted on the 17th of Feb. last, which resolution we believe, violates the spirit and letter of the Constitution.

*Resolved*, That we regard the partial and unjust interference of King James in the translation of the Bible into the English language, as one great cause of the present unhappy division that exists in the Christian community respecting the administration of the ordinance of baptism, and do protest against a similar interference by the Board of Managers of the A. B. Society, in the translation of the Bible into foreign languages, calculated to throw the same obscurity over the Bible, and introduce the same unhappy controversy among foreign converts from Paganism to Christianity.

*Resolved*, That we have full confidence in the fidelity and ability of brother Judson to give a true and faithful translation of the Bible into the Burman language, and deem it our duty to aid and encourage him and his associates in the great work of giving the pure gospel to the heathen.

*Resolved*, That br. E. D. Culver be our delegate to attend the proposed convention in New-York.

*Resolved*, That a copy of our proceedings and of these Resolutions be published in the Vermont Telegraph, N. Y. Baptist Register, and the "Banner."

SAM'L MARSHALL, Moderator.  
IRA HATCH, Secretary.

For the Telegraph.

ATONEMENT.

Mr Editor:—Every candid inquirer after truth must be much gratified on seeing your correspondent, Dalt's review of an essay on the atonement published long since in the Telegraph. Such a review has long been desired. The discussion of this most important subject upon the principle recognized by the Reviewer must tend to elicit truth. This principle is that "Hypotheticals and theories must not pass the ordeal of proof—proof founded on well attested facts—before they are adopted as sound pillars in the great temple of truth. For this reason several excellent brethren have expressed a desire that the subject might undergo a full and impartial investigation before the public.

If the sentiments of the essay will not bear the most rigid scrutiny, surely, those who have adopted them have the greatest possible interest in having the truth developed and its errors exposed.

Will you, Mr Editor, permit this subject to be fully and freely discussed in the columns of the Telegraph, with the assurance that it shall not be voted at the most important point in the investigation?

As the Reviewer has made but very few extracts from the essay, and as it is now more than two years since it was published in the Telegraph, it is probable that not one in ten of your readers knows where to find it, or has the means of comparing it with the review; will you give the said essay a re-inspection, provided that the writer, or some other member of the Conference under the direction of which it was written should see cause to reply to Dalt's?

And here it is proper to remark, that the essay has been carefully re-written but without making any change in the positions at first taken, and is to appear, either, in the June or Sept. No. of the "Christian Review," in which dress we would prefer having it go into the Telegraph.

Again, in order that your paper may not be filled up with needless misapprehen-

sions and corrections will you permit the writer, without considering it a reply to Dalt's, to make such inquiries of him as are deemed necessary to a satisfactory understanding of his positions, or to the examination of his proofs.

The writer has no point to carry, nor any favorite hypothesis to support. As to the doctrines of the essay, he claims no originality. His only object is to elicit and sustain the truth on a great and fundamental doctrine of the gospel, and he holds himself bound at all times to submit his judgment to Bible "proof"—proof founded on well attested facts.

With these sentiments, permit me to make the following inquiries of the reviewer: 1. Where, in the writings of Taylor and Socinus have they advanced the sentiments that "where atonement is made, the pardon of those for whom it is made, immediately and invariably follows?"

2. Will the reviewer give us his definition of the words *reconciliation* and *redemption*, and show how and to whom they apply, and in what respects they differ from atonement.

3. Does he consider *propitiation*, and *atonement* to be synonymous terms? If not, in what respects do they differ?

4. Will he give us his rule for ascertaining what things are types?

5. Is anything a type, any further than it was designed by the Holy Ghost to be a pattern, or a representation of something else?

6. Will he refer us to those scriptures which show that, "in the ritual law, *reconciliation*, *pardon of sins*, and *atonement* were the same things?"

We ask no argument here, but only the well attested facts.

As speedy and definite answers to these may be convenient will be thankfully received.

Other inquiries we may have occasion to make at a future time.

M.

ITEMS.

Conversation between the deaf and dumb. There has been no celebration during the week so numerously attended or at which such deep and universal feeling was manifested, as that of the exhibition of the Deaf and Dumb, at the Chatham-street Chapel, on Thursday evening. The interest of the occasion was doubtless increased, as was the gratification derived from the exercises, by the presence of Dr Howe and his pupils from the Blind School at Boston.

The exercises were commenced by the Deaf and Dumb, under the direction of Mr Peet, the Principal. Standing by their states, they exhibited, in various ways, by answers to questions, and by the construction of sentences for the illustration of the meaning of words given them by the audience, powers of mind, discrimination, humor, and keenness of perception, which elicited the warmest evidences of approbation.

The blind were introduced, and intense interest excited by the sight of two beautiful little girls and a boy, groping their way to the front of the stage, and feeling for their books which lay in the desk.—Their performances were prefaced by a few remarks of Dr Howe, explanatory of the system of teaching the blind. The little girls then opened their books, turned to any page or verse named, and running their fingers over the raised surface of the letters, read audibly and fluently. Questions were then put in geography, and the blind girl, turning to the globe which stood near, whirled it round, felt for the countries named, and pointed them out to the delighted audience. She bounded the states, traced the course of rivers, indicated situations with an ease and accuracy which showed her to be familiar with geography.

The blind boy then took a copy of the New Testament, printed in French, and read and translated entire passages with correctness and ease. All three of the children read and understood the French; two of them speak it, and the boy is somewhat versed in Latin. Arithmetic followed, and tough questions, put by the audience, were answered by the blind, sooner than could have been done by most of the spectators. The little girl is well versed in algebra. Then came music, and the sweet voices of the girls joined with the clear notes of the boy, who accompanied himself on the piano, filled the house, and drew tears from many an eye. They were, however, tears of delight, for the songs of the blind were cheerful—their elastic movements, their clear bright cheeks and their sprightly voices, showed how happy they were.

But the most interesting part of the exhibition was to come. The dumb had been taught to speak by signs, and the blind to read by the touch—how were they to converse together? The blind girl held up her hand, the dumb watched every finger, every joint, every movement—and turning to their states, wrote rapidly the words she had been spelling! Glorious triumph of humanity—the blind talking to the deaf! A greater followed—a deaf girl approached the blind one—she held out her hand and the other feeling of it, examined every letter as it was formed, spelled the words, and read on the fingers of the dumb, as it were in a book, with moveable type, and repeated aloud what she read. This double victory over apparently insurmountable obstacles was truly beautiful; we believe it has never before been attempted at any public exhibition, and the breathless silence which pervaded the church, the intense interest depicted on every face of the vast audience, showed how great was their interest and their delight.

The proceedings of the evening were closed by the recitation of the Lord's prayer, in signs, with the deepest solemn-

ty, by one of the female pupils of the deaf and dumb. The blind children then sang the prayer, with the like solemnity, and appropriate emphasis, accompanying the anthem on the piano. The audience was then dismissed, but it was long before the people would depart. They hung about the children, as though their very souls were knit to them. The whole performance excited great wonder and mingled delight.—*New-York Sun.*

Paying for seeing the Play. A Mr W. P. B. West, of Richmond, Virginia, went to one of the theatres in this city, on Wednesday night, and after returning to his lodging, had occasion to put his hand in his coat pocket, when he discovered that his long coat had been nearly metamorphosed into a round jacket, one of the flaps and the pocket attached to it having been very neatly cut off and carried away whilst he was in the Theatre. On further examination Mr West found that his breast coat pocket had been also cut thro' and that the operator had remunerated himself for his trouble by taking Mr West's pocket book, which contained about 500 dollars in cash and a due bill for 200 dollars more.—*N. Y. Jour. of Com.*

Have not we a good Country? A little boy, who sometime since used to bring claims to market on a hand sled, and who was driven to this employment from almost wretchedness, subsequently became a BARBER, in which business he is now engaged, respected by all. Recently, we undertant, he purchased a commodious house in the city, and paid for it down, and is now enjoying with a very arable wife the fruits of his industry and perseverance.

We recollect an instance of similar character. The boy was mantled in wretchedness. We have given him "cold victuals," with our own hands, a hundred times. And we were always delighted to see Charles come; for he was honest, and free from profaneness. He rarely left us without inquiring for what seemed to him even better than bread—a book, or an old newspaper. In this way he collected chests full, from which he busied himself in making selections. He ultimately became a printer—and publisher—and originated pieces of poetry that occupied a place in almost every newspaper in the United States. More than this, he became a Christian.—*W. C. Jour.*

Mission College for the Greeks. About this time, a convention, consisting of delegates from the various Missionary stations about the Archipelago, was to be held at Smyrna, for the selection of a place for the establishment of a college, chiefly for those who speak the Greek language. The island of Scio will probably be the place of their choice. This is one of the eight colleges which the Board contemplate establishing on missionary ground, as soon as circumstances will admit.

Prof. Ripley, of Newton Theological Institution, is preparing for publication, for the use of Sabbath schools and Bible classes, notes on the four gospels. The work is in a good degree of forwardness, and when prepared will be immediately put to press by Messrs Gould, Kendall & Lincoln.

HORRIBLE. We learn from St. Louis, that on Thursday last, a colored man was arrested on board a boat, by a deputy sheriff and constable; that another colored man assisted him to escape from the officers, whom they immediately arrested, when he killed the sheriff upon the spot, and so badly wounded the constable that he was not expected to live. The negro was then secured and committed to prison; but the people assembled in great force, with the determination of tearing down the prison, if he was not given up to them. Our informant states that he was delivered to the mob, taken to the outskirts of the city, and burned alive.—*Cincinnati Gazette.*

SHOCKING ACCIDENT.—The Philadelphia Inquirer states, that by the falling in of a bank of earth, on the line of the Reading railroad, beneath which a number of men were engaged at work, no less than sixteen lives were lost.

One of the richest men in England is the Rev. Mr Hughes, formerly a poor clergyman, but now said to possess a revenue of between 70,000*l.* and 80,000*l.* a year. Some years ago he was in part proprietor of a barren piece of land, for which Lord Uxbridge was then in treaty. The purchase money (a very small sum) was agreed upon; but the nobleman not keeping his appointment, one day, to finish the business, the commoner, in a fit of indignation, gave him another meeting.—On the above mentioned barren piece of ground were subsequently discovered the rich Anglesa copper-mines, from which Mr Hughes draws his enormous income.

Calumny.—I know not whether the bearer of tales or the receiver of them is most criminal, for one produces the other. I will disdain as much to relate as to hear slander. If no other means of shunning a gossip officer, I will stop my ears, for the receiver is as bad as the thief.

Steamboat lost.—The steamboat Ohioan, Capt. Freeman, was destroyed by fire on Saturday, April 23, about eight miles below Ocheese. The females escaped in the yawl. The other passengers jumped overboard. A servant girl was drowned.

He that performs a duty without a heart, that is, heedlessly, is no more accepted with God, than he that performs it with a double heart, that is, hypocritically.

Bro. Artemas Arnold has removed from Braintree, to the care of the Baptist church in Rochester. He wishes his correspondents to direct accordingly.

The next session of the Slafisbury Baptist Association will be holden with the Baptist church in Manchester, on the 1st and 2d days of June next.

CONVENTION BOARD.

The Board of Managers of the Baptist Convention of the State of Vermont, will hold their next meeting at the house of Leonard Fisk, East-Bethel, on Wednesday, June 22d, at 8 o'clock A. M.

WILLARD KIMBALL, Rec. Sec.  
Brandon, May 18, 1836.

N. B.—According to the vote of the Board, the above meeting would have been Wednesday, June 5th. At the request of the Bethel church, the members of the Board in this place have taken the liberty to defer the meeting to give said church time to make arrangements for an ordination when the Board meet.

UNION DOCTRINAL CONFERENCE.

A meeting of the above named Conference, originated and sustained by the different sects of Baptists, is to be holden at the white meeting-house in Sutton, on the first day of June next, at 10 o'clock, and will probably continue two days. Evangelical Christians are respectfully invited to attend and participate in the deliberations. It is confidently hoped that there will be a general attendance, as the result of former deliberations will be carefully reviewed, with the intention of preparing it for the public.

MARK HILL.  
RUFUS GIDDING, } Com'ee.  
JONA. MARRIAM, }  
Sutton, April 20, 1836. 32

WEEKLY RECEIPTS.

H. M. Allen	\$ 50	D. Livermore	1.00
T. Roberts	1.50	Z. Cushman	1.00
Lucius Carpenter	2.00	E. D. Culver	1.00
R. Richardson	1.00	W. Hatch	1.00
B. Stickney, Jr.	2.00	Salomon Farr	.67
Abram Dewey	2.00		

MARRIED.

In St. Stephens Church, Middlebury, on the 17th inst. by the Rev. S. R. Carey, Mr Samuel Sargeant, of Plainfield Illinois, to Miss Mary Parmelee of Shoreham.

DIED.

At her uncle's in Cornwall on the 13th inst. of the consumption, Rhoda F. Fern, aged 16 years, and daughter of Chester Fern, of Middlebury.

PRICES OF COUNTRY PRODUCE IN BOSTON MARKET. Corrected weekly from the N. E. Farmer.

		from	to
Apples, Russets & Bald.	hush'l	1 50	2 25
Beans, white,	"	2 00	2 50
Beef, mess,	barrel	12 75	13 00
carg No. 1,	"	10 25	11 75
prime,	"	8 50	9 00
Beeswax, American,	pound	27	29
Butter, store No. 1,	"	20	22
Cheese, new milk,	"	10	12
Feathers, Northern,	"	46	50
Southern,	"	42	45
Flax, American,	"	46	48
Fish, cod,	quint.	3 25	3 37
FLOUR, Genesee,	barrel	8 37	8 56
Balt. Howard-st.	"	7 75	7 87
do. Howard,	"	7 62	7 75
Alexandria	"	7 75	7 87
Grain, corn, Northern	bush'l	1 00	
do. Southern	"	94	97
Rye, Northern,	"	1 25	1 30
Barley,	"	90	1 00
Oats, Northern,	"	60	70
Hay, best English,	ton	25 00	30 00
Eastern screwed	"	25 00	27 00
hard pressed,	"	24 00	27 00
Honey,	gall'n		
Hops, 1st quality,	pound	13	14
2d do.	"	11	12
Lard, Boston, 1st sort	"	16	16
Southern do. do.	"	16	16
Leather, slaughter sole,	"	10	20
do. upper,	"	12	14
dry hide, sole,	"	10	21
do. upper,	"	18	20
Philadelphia, sole,	"	27	29
Baltimore do.	"	25	27
Lime, best sort,	cask	1 17	1 20
Plaster Paris,	ton	2 50	3 00
Pork, Mass. mess, extra,	barrel	27 00	27 50
Navy, mess,	"		
bone, middlings,	"		
Seeds, Herd's grass,	bush'l	3 87	
Red Top,	"	75	80
Red clover, North'n	pound	12	13
Silk Cocoons, (American)	bush'l	3 00	
Tallow, tried,	cwt.	5 50	9 00
WOOL, prime, or Sax.	pound	55	75
Amer. full bl. washed	"	55	65
do. 3-4 do.	"	55	58
do. 1-2 do.	"	50	50
do. 1-4 & com'n.	"	40	45
Native washed,	"	38	60
pulled super.	"	58	60
1st lambs,	"	50	53
2d do.	"	40	41
3d do.	"	30	35
1st spinning,	"	45	50
Southern pulled wool	"		
generally five cents less	"		
per pound.	"		

MISS T. S. WEEKS

RESPECTFULLY informs the ladies of Brandon that she has

PATTERNS

from Boston and New-York; that she has now on hand

BONNETS

from New-York—Satin, Straw, Tuscan, Tuscan open work, and Leghorn. The patterns for silk are cottage bonnets, plain and shirred, and the shirred gipsy. She will have different fashions on hand for sale, and take orders on any of the stores in this village, or low for cash.

Repairing Leghorns and sewing over Tuscan.

Two or three GIRLS wanted as apprentices to the above business.

Brandon, May 24, 1836. 35